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of the friars with their old enemies the English prelates.¹ We have already mentioned the action of this council against Wycliffism in general; but it also dealt with the University in particular. The Bishops readily adopted the view of the Oxford regulars, and warmly accepted the offer of their assistance to win back the seat of learning to orthodoxy. On May 30 Courtenay sent off an injunction to the Chancellor Rygge, reproving him for having supported Hereford, and bidding him henceforth act in conjunction with Stokes, a» Oxford friar of hot temper and strong prejudice. This man, the Archbishop's accredited agent and representative in the University, received letters condemnatory of Wycliffe's opinions with orders to publish them in the schools. Rygge was enjoined to assist him in this act with all his authority^ as Chancellor.²

A clear issue had been raised. The Archbishop of Canterbury had interfered with Oxford, and had interfered on the side of the friars. The Chancellor and those of the seculars who sympathised only a little with Wycliffe, but cared first and foremost for the liberties of their University, were converted into ardent Wycliffites. No Bishop, they angrily declared, had any power over them even in cases of heresy. Stokes had delivered his credentials to the Chancellor on the evening of June 4. The next morning the whole city was in an uproar. The students poured out from the halls and inns that lined Schydyard Street and High Street, armed and eager for riot. They were joined by the town militia under the Mayor's orders. "Wycliffe had brought about not only the strange alliance of friars and Bishops against him, but the no less strange alliance of town and gown in his favour. It was Corpus Christi day, and a great sermon was to be preached in St. Frideswyde's. The WyclifEte Bepynghon was announced as the preacher. Rygge and his proctors came to church in company with the Mayor, all in the highest spirits. Many of the students and citizens came with arms under their gowns. The friars were completely overawed. After the sermon, which was an outspoken defence of Lollardry and denunciation of the Church, the

¹ *Fasc. Z.*, 286-8 and 284. » *Ibid.* 298-9; *Pol. Poems*, i. 261.